

M 1922

Friday, September 11, 1970

Westtown

Music

Part 1/Part 2

Part 1

MR. NYLAND: What will we talk about? Of course we want to talk about how to live. Because everything that we do do and that we are trying to remind each other of is what is the value of one's life? And if you understand what is meant, you try to find out, what is the value. How does one spend one's energy? What do we talk for? What is it we want to be reminded of? What is it you want to be reminded of, that is, what is <sup>there</sup> in you that feels the necessity of being reminded? And not life, because that you do already, unconsciously or Consciously. No, you can say, life if expressed Consciously, how can we? Because you know it's quite impossible. At certain times you are a little closer to it. You feel. Sometimes you don't even know what to say, but you have a realization of some kind. You know it's different from ordinary life. How do we spend our time in ordinary life? And for that matter, how do we spend our time when we are in a group? And we ask questions. And what kind? And what is then important? What is important in a group? There are two things. One is that after one listens one is reminded of one's own life and has a Wish to find out more about it. In which ever way then one can that one would want to reach the truth about one's own life. The other is, how can I Work? You might say that both will lead to the same, but not always. Many times that what one is effected by

needs a little time before one comes to the realization that one has to do something, and only then will you ask, what is Work? But when you are in a Group, that is the first question. Tell me what is Work. Tell me if what I have done is Work. Tell <sup>me</sup> if when I have obstacles when I want to make an effort to Work, what do I do? What do I do about such obstacles? What is it you can tell me that will help me to Work more? Because I know the principles of Work. I don't have to talk about that anymore. It has been drummed into me already for a long time. You see, when we sit here, or when we are at the Barn and there are people who have been coming for quite some time, who have attended also every once in awhile the group in New York, these who really are, I wouldn't say 'dyed in the wool,' but certainly who have heard Work explained left and right from all different kind of angles, who've had access to some tapes, who definately have read at least certain parts of ALL AND EVERYTHING. So it is not unclear anymore. that Work exists and also, how one starts and what one does and what is the necessity of trying to create this 'I' about which we talk all the time. And with the 'I', what is it that I want to do with it? And if it is there, what can it give me? And how can it help me to understand my life better? And do I really want to understand it better? These questions are all positive. They all have a definateness of a desire to find out what can I do regarding Work?

Next Thursday at Peter's meeting, because I cannot say it for Monday, because that's a different kind of a meeting; on Thursdays you have people from Warwick who come and have heard about Work already a thousand times. I would like a Group that evening to be devoted to questions about Work and discussions of results of Work you have applied. I would like to eliminate out of that meeting completely statements about your own life, how you are and how you cannot Work, and how to deepen your emotions and how to get along with each other, etcetera, etcetera. All such questions and statements are negative regarding the desire to Work on yourself. The Groups gradually have to become

positive groups. I've said many times, no philosophy. You can study, you can think, you can sit, you can write, you can do whatever you like when you are by yourself. You can even meditate. But when you come to a meeting, you talk Work. And I have asked Peter to take care of that. Not to answer when there is no Work involved at all. That there is no desire on your part to tell what you have done. So I don't like to hear anymore, 'I could not Work because.' Then stop right there or don't even start. <sup>that</sup> ~~you~~ you don't know how to Work and don't Work, that's, we know that. It happens thousands of times. It happens even that you say I know what Work means but I don't want to. It happens thousands of times. It is negative. There is no question any longer about the clarity of Work. There is no further question about the simplicity of Work. I've told many times that each moment is a moment continuous, expressed for us in the form of time. And that each person has a chance whenever he wishes to apply a very simple rule of first noticing things. Just that. Notice! Notice that you are alive. Notice that you are doing something. Then concentrate a little bit more life force and become alert. Really alert. As we say sometimes, 'All there.' No fuss and feathers, just you're there, you do things, you walk, you walk intelligently, intensely, you want to walk. You walk. How many centers there are present I don't know. You walk and you are alert to that form of life as a manifestation. You move your hand for a certain purpose. Or your head, or you have an expression on your face, or you yell from the top of your voice. And then, I am alert. I know I exist. I want to change this slightly now. I want something to be aware. So I introduce a certain element and we call it Objectivity. And in the midst of my alertness I start to recognize that that what is me is me behaving. And that something then in this where first alertness was registered, now something else becomes registered of an awareness so that I am not particularly interested in how I am, but the accent <sup>is</sup> ~~has~~ shifted to that I am. It means, this body in manifestations exists and the alertness has given me already life and the Awareness means I now see life a little more pure, because

we say, I now become Aware with a certain part of me, so that that what is Observed is more Impartial. It is difficult in the beginning to be completely Impartial. But I try. I try, as it were, to lose interest in how I am, or a description, or something that I say, 'this is me and I'm glad', or I'm happy, or I'm proud, or I'm vain, or I'm jealous, or I'm this or that. No! Just, I happen to be. I wish my Being to be the object of my awareness. That what I am in a description is an object of my alertness. But Awareness introduces the element of an Impartiality which starts by gradually becoming Impartial, if I can, as I walk. And at first I say, yes, I like the way I walk. I'm pretty good at that. Really, look, my steps, they go exactly where I want to put them. <sup>You see</sup> I have strength in my legs. I know I have a mind, I can walk and avoid mud puddles. And then something takes place in me and says, 'who is this me? talking? Who is now interested in how I walk? What can be left of my interest in that 'I'?' This body is walking and by means of walking shows that there is life. And for my life I have no particular description, then only a statement, aliveness. Alertness is still subject to descriptions, but aliveness is not and my Awareness becomes Aware of my aliveness. My life. And more and more with the introduction of Impartiality I lose the contemplation of my form as body, as what I like sometimes or hate sometimes, or what I by association remember. And more and more I try to become more Impartial as I make these attempts. I continue to walk. And when I walk something changes in me. An Awareness taking the place of an alertness and that Awareness I call 'I'. I have to create that because it is not natural to me, but it is within my means when I Wish. Now this is what I would like you to talk about. These are positive statements. These are the kind of answers that should be given when one listens to the tapes of other people. One should extract out of such meetings, what is there that they talk about as Work, and then continue if you can on the level where that Work is described to see perhaps if you can help and give a little bit of elucidation, ~~recognition~~

or perhaps recognition, or admitting that that was right because you also have experienced the same thing and that it might even, if you want to use an example, remind you of an experience of your own. A meeting can be kept so simple when you Work and it is so confused when you don't Work. And you talk about all kind of ordinary, unconscious things in your ordinary life; your relationships; your natural way of being. Whatever it is that you are. I would almost say, 'who's interested?' You are, of course, yourself. That's what you have to carry with you. That happens to be the description of your life. I want the description of something a little different. What is really the difference? We talk about inner life, don't we? Do we know what we really mean? It is spiritual development. It is a kind of life in a kind of a form we are not familiar with. We hear about it every once in awhile, because we assume that spiritual life exists and that there is a possibility even of contact. But then we talk about we being in contact with something else belonging to some other kind of a world where we are not living. That is ordinary spirituality and talking, sometimes having contact. I'm talking about your own spiritual world. Of that what could be in you. What has the potentiality and a little bit of a beginning and for which we never have received any education. And as a result what we are as human beings is not even equipped to become aware of spiritual values. So that even when, you might call it accidentally, <sup>on</sup> perhaps because of Work, or perhaps because fortunate circumstances as a result of maturity and experiences that there are people with a spiritual being. And you don't see it. You don't recognize it because they still happen to talk ordinary language. But you cannot listen because you don't hear what is in the voice or in a posture or in a person's eyes. You just assume it is just a little deepened ordinary life. And it isn't. Because you don't know how to distinguish. You have no instrument for it. Spirituality is all around you and spirituality is in you. Surely potentially. And it could be developed if you know how and if you wished. And in the development, given <sup>in</sup> attention to it and gradually your Awareness will give

you the Awareness of your spiritual being. That what is your body with all the different talents and organs will start to change because of Work on yourself. It will become finer, more sensitive. It will change. Don't think it will change very fast. And don't think you have it. It is not there yet. Otherwise we would be Spiritually in contact with each other. We would be Spiritually talking about Work. The desire for Work comes from an inner life wishing to become developed Spiritually. I know I mean by spirit, a lighter density. A kind of substance which is not in the form of our ordinary matter, but never-the-less existing, of a different level I've said as being, <sup>of</sup> ~~as~~ a form like magnetism, invisible but existing. Attraction, invisible but existing. Giving by means of invisible rays. Sometimes ex-rays are an indication of what is not visible still existing, influenced sometimes, one says, sometimes atmosphere not crystalized as ectoplasm, but existing as relationships, silence, words which have no music in particular and are uttered in silence by means of an instrument which is sensitive to give you the spirit of a word instead of the form of the word. I've talked about that once in awhile. I've ~~said~~ said, 'In the beginning it was not the word.' I've said, 'it was the spirit.' One can now say, if I understand words as they have been meant and <sup>have as</sup> sometimes as they have been spoken by Prophets, by people of a certain Esoteric representation of their inner life living even on Earth, speaking then truthful words with a quality of a spiritual content. We call that Logos in Greek. The reality of a word is the Logos. We use it as logicity, as logic. But it has lost, really, the meaning of a spiritual level which is higher than the form of the word itself as letters, but within such a word, within the lines inbetween. Which is in the touch of a tone when the chord on a piano is struck. It is the air in between the fingers and the key. So that as it were that what goes down is not the finger touching, but it is the air condensed between, so that then the key is depressed, is pressed down and strikes in a certain way. When one leaves the key, one lifts up one's



finger. It still draws that key up. Do you understand this kind of language? This is what I mean by spirituality. By the reality of this kind of density in an entirely different form than we are used to. And don't think your mind knows it. Your feeling at times. And even then very much perhaps; because we think it is already an emotional state. It isn't. It is when you lose your emotions, then there is that overtone of your emotions which exists and remains. It used to be understood that when one leaves this body that what remains is the spirit. Not knowing, or perhaps knowing very well that on Earth we're not supposed to know about spirituality. And it's only a black sheep that becomes interested in the realization of spirituality even on Earth. We work for that, you know. For that reason we're interested in Objectivity being produced in a subjective world. In the midst of this, what I call 'Negativity'; Wasting time and energy about discussions of certain things that simply belong to the world as it is on Earth and you settle with energy belonging to this Earth. You settle your questions. You settle your economic difficulties. You settle your embarrassments. You settle between the two or three or ten of you all kind of feelings of jealousy and hate. You settle that what is wrong by losing your temper between people who supposedly love each other. That's your affair. You work in order to be or to have for yourself a foundation that on that you can stand and build a spiritual something, an entity. Don't introduce your negativity of this Earth into that what we'd like to be, believe could become heavenly, as a positive value for a person who wishes to grow up not stay here. And don't use meetings simply to spout forth about all kind of negativities that you are still engaged in when you profess that you want to work on yourself. I say these things because you must hear them. I say it because I want groups to be that way. I don't want groups to be just the dissemination of so called information so that you can work. I want the groups to tell what work has been and what it has done to you and that will establish the level and then it can be recognized by a person who takes

initiative to answer certain questions, that there might be. Only on that basis. And I say it because that is the way you will have to live next year. When I stop talking too much there will be much more talk needed on the part of some of you. And preferably those who are unprejudiced. Those who have no idea whatsoever that they ever could become a teacher. Those in whom Work is alive in simplicity, with whom one can talk just simply about a few questions regarding how can I bring Heaven down on Earth. Those who are not interested in that ordinary unconscious state of other people who only could become interested because you have a desire to extricate yourself from your own unconsciousness, then you really can talk. Because then you can talk the kind of a language that is needed and not a language which you already know as philosophy. But make it so simple that you don't get stuck, that you don't start to quibble about little words of an Awareness or an alertness or Impartiality and how difficult it is. It is so simple. Absolutely a not, not at all difficult. Gradually you will understand what is meant with Objectivity. You start mixing it. Just a little drop here and there. I've said salt in your ordinary food. And gradually your food will not require that salt because ~~my~~ your food will change and will not need Objectivity any further when it once starts to grow into a different kind of food that belongs to a different level of being. Salt is only a little stepping stone. Talking about Work and a method is a little stepping stone. How to reach 'I'. How to reach a level via the planets, the sun. How to reach the sun. How to be all three Centers united and if possible fused. When they're not fused but only combined there is still a hell of a lot of partiality and there is very much of a time element without the understanding of simultaneity. Only when it fuses and in toto it becomes that what is a unit, an entity in the eyes of the Lord, I've said before, 'Which then can go through the eye of a needle,' only then will you understand what is the reality of Objectivity. We are still Working very, very simply, very slowly. No conceit. Not as yet any particular pleasure then only knowing you've made an attempt



and talk about that also in simplicity, even if you wish to talk about it with tears in your eyes because you really wish, then you will Work, because then you will wish an answer so that with that answer you can continue. Such groups must exist. Many, but small groups so that everybody can say something. And not very long. Maybe half an hour. And maybe you read first a little and you establish a level and there is enough in ALL AND EVERYTHING that you can take and be reminded and then say what you have to say about your attempts, your honest attempts, what you have done and where perhaps you got stuck and you need then encouragement for your Work, because you don't need encouragement for your philosophy. That goes on and on. Endless. Work should be endless not your ordinary life. Someday it will be cut off without your wish. You can cut it off now with your wish in order to make that what is more worthwhile from another standpoint because it is higher and it is freer to make that, let's say, a little bit closer to Endlessness. So to Gurdjieff who teaches us and whose wish was that people would know the road how to free themselves from the consequences of the organ Kundabuffer.

## Part 2

MR: NYLAND: You can ask of course what is the reason for being interested in spiritual life. Particularly after one has made an adjustment in ordinary life. And this of course is always the danger, because ordinary life is subject to all kinds of influences from the outside world. I think ultimately it is influenced by the Earth itself. I think there is something that is in Mother Nature that for a little while at least wants to prevent mankind to become free. And it may be necessary to go through several civilizations before Mother Nature, that is, the Earth in its own development reaches a <sup>stage</sup> ~~stage~~ where it will need concerted effort on the part of mankind. I think that Mother Earth in its state of its own Evolution is at the point ( ) in the Cosmic scale, I think you might say, it is experimenting. It's trying to see how far it will allow mankind,

as this present civilization simply indicates, how far it will be allowed for us human beings to go. How much damage can we do to the earth? How much can we spoil the climate? How much are we allowed to deteriorate the atmosphere? How much can the Earth actually stand of our unconsciousness? Because it's not only the unconscious state anymore. It is really at such a low level that it reaches practically a lower level than unconsciousness. If one simply says that man many times behaves like animals it really means that that what is really distinguishing factor of man as a Three Centered being, one of the centers is being atrophied. And this allowance on the part of the Earth or Mother Nature is, I say, an experimental period for Mother Nature itself to try to find out how strong it is and how much it can do without the help of mankind. Is it strong enough to stand on its own and let everybody on Earth die or evaporate or be destroyed? How much will the Earth allow the moon to take? If Mother Nature as the Earth is also subject to the law of involution and it wishes to evolve, it still has to make equilibrium between those two forces. And if at the present time mankind allows the involutionary law to take hold too much and feed the moon and use, ~~let's call it~~ too many, let's call it, 'Sacrifices of human life', or reducing the respect for life as it is on Earth in the form of humans and is satisfied by life as represented by animals, will Mother Nature at a certain time simply say, 'It's enough of that kind of experiment? And then perhaps the civilization in which we now live will be destroyed and then will be built another kind of a civilization in accordance with new principles. I think that is one possibility. I think there is another one which indicates to Mother Nature that she can trust us. And the trust can only be when there are among mankind enough who wish to Work. Not just write little books nor have speeches or form committees. Those are not the doers. They happen to be the thinkers, perhaps, but at least a certain mental quality, and also, no doubt, there is feeling. But the doing is actually Working, as I've said many times, 'In the vineyards of the Lord.' And that the world as a whole, that is, the Earth

can be saved, in the sense that it starts to go against the involutory law and let it pass through it without ~~letting it~~ <sup>doing</sup> any damage and without preventing the Earth itself from wishing to evolve. You might say this is the aim a man should have so that he feels he is not alone. That his aim is really linked up with a much and much larger aim. And that we are pitiful, little bits of something and that the only way by which we can come to that realization is to look within ourselves and see a replica of what is taking place, because after all we are subject to the laws of the Earth. And if we just let it, it will be going downhill and we will become in our wish to live, we will be satisfied by being an animal. That in itself is really a terrible thing. Because looked at in that way it doesn't seem as if there is any hope. And you might say the vista and the panorama is much too large for one man to see. It's only given to him to see his own microcosmos. But he cannot deduce from that what applies to the microcosmos of the tetra-cosmos to the Cosmos as a whole, to that what belongs to different spheres. He will see that only when he grows himself and can find within himself the development <sup>for</sup> which he is made, you might say, of which he is capable. And if he wishes he can achieve it. The direction for a man is then not to continue to give mammon all it asks for. But to give only that what is required for the maintenance of the body. And that that what should free itself from the bondage of Earth in the first place is the thought processes and the feeling processes. And for that I say it is so difficult to understand why one shouldn't be negative. It's so difficult why one shouldn't stop at being satisfied on Earth and finding everything roses, roses without any wish to do anything further about it, not even to wish to investigate if there is still ~~these~~ thorns on the bush. It is only, you might say, given to some people and don't let there be any mistake about that. It is not for everybody. Few are chosen. If we do not know if we are the assumption is that we are chosen. Then we work. And then there has to be a division between the negativity and the positive wish. There has to be the change between the two forces. One which

is involutionary and is based on a negative absolute and the evolutionary force which is based on a positive aspect. It's only a change of direction. It is not a change in a man himself. Not as yet. That only takes place when he starts to walk towards the sun. He also changes when he walks towards the moon. And then constantly the accent is on his own behavior physically expressed. But when he turns around and starts to walk, first with his feelings in developing them or to including a much wider variety of different forms of life and then gradually makes his mind understand what the place should be for the mind, to take a responsibility and to stick to it, but to be light in taking it, that is, being enlightened and not just haphazard and accidental and not reacting. reaction still belongs to the Earth. The actual thought as thought free from everything else which we call partiality and which we call time will not, unless the mind is clear and free from that, it will not function in the direction of being an adjunct to help a person to go to the sun. We have to shed our negativity. And this is not only true in meetings, because that of course par excellence we look for a positive value to help us to work, to be reminded and to be constantly put on the right road so that we can profit by discussions. But it also has to be in ordinary life. And that's where we spend most of our energy. That is why I hammer so often on relationships between us and why it is so difficult because all the time we keep on being so called 'ignorant'. And it is not ignorance. It's imbecility. It is lack of dignity. It is to be satisfied with just what Gurdjieff calls an ersatz. Satisfaction with ersatz of unconscious living. And the reality is represented by what is now potential and within reach which is Objectivity, which is Consciousness and Conscience. Now take ersatz. Why does Gurdjieff quote and copy from a chemical book all kind of, all kind of chemicals? Long lists of them. Atropine, etcetera, etcetera. They were copied out of a chemical book and they all have some kind of a substance in them that makes them desirable. Those are the drugs. And Gurdjieff gave already a whole list of them. So that people could understand that they are being

drugged already by a variety of other things and finally come to the chemicals themselves. And don't stop at marijuana. They go now as you know, and you know it better probably than I do, heroin, etcetera and the rest, including ~~the~~ L. S. D. Such stinking nonsense. But we are drugged already by the press, by news, by radio, by sitting in front of the television. And we are drugged by talk. We are drugged by allowing talk to continue in your presence. You are not strong enough to object to nonsense that is being talked about and negativity. You are just interested in a little gossip. I don't mind that you are, but be only interested one minute and don't embroider on it and don't be a germ carrier. If it can help you to understand people discuss whatever they experience, but in an atmosphere almost of sadness that you care for a person to behave like an animal, to behave in jealousy, to fly off the handle and lose control, that you feel sick because someone also representing life behaved in that way. But you see, that's not gossip. That is really sympathy. That is living with someone and caring and then you can stop it at any time when it has done its duty to remind you. And it is not necessary anymore to be that ( ) and deteriorate and spoil the atmosphere further. That's where ~~as~~ our pollution problem starts. It's not just polluted by a few chemicals in a stream so that you can't swim there anymore or some fish will die. Of course it is true. We know that carbon monoxide out of cars is not very healthy. But it starts with us, in our mind and our feelings. And we read the New York Times from the beginning to the end. And we buy <sup>fantasy</sup> ~~salacious~~ literature and pornographic nonsense and we love filthy pictures. That's how we are and that is how we spoil ourselves. That is the dirty part of it. The other part is just as dirty when it makes the appearance as if it is clean. The other ~~part~~ part is conceit. The other part is looking for glory. Looking for respect, looking for that kind of admiration in the eyes of those people who don't give a Goddamn about but when they flatter you, they maybe even your friends. It is just as much polluting your atmosphere, your brain and your feelings. And this is what I talk about. When we want to have a group we start by cleaning the atmosphere of relativity. And you can say <sup>excess</sup> ~~an~~

positivity when it has lost its content. I mean now, that what we wish is a content instead of a results. A reality instead of semblance of that which appears to be substance instead of hot air. And we start at home. And we start early in the morning. And we start with our friends. And we start with ~~people~~ people we work with. And we start with honesty in relationships among people who want to work on themselves. And we start by associating with such people who can help us, to remind us of work. We start by doing the different things which usually are a little obnoxious for us. And we don't associate with those things which are obnoxious for our spiritual life. And that is why our life gradually has to be purified. That is why ~~that~~ gradually there has to be a positive element. How often have I said, when you come to the Barn, 'What is your attitude?' Recently I mentioned the office. There are many times thoughts and words which do not consider someone, just yourself. Selfishness. Your own little circle, as if the world was created for you. What was it last night in the group of Peter? Who coughed? Who can cough during the whole meeting? Who can sit even that close to a microphone? Haven't you any sense? That if you happen to have a cold you go and sit way back, hoping that then you can hear but at least you won't interfere with people. That is what I call insensitivity. That is not caring at all. That's exactly the same as being selfish when you sit and drive a car and you won't go out of the way of someone who comes towards you and all the different examples we know of that kind of, let's call it, conceit. Who are you? What is a person in the light of the totality, in the light of what takes place on Earth, in the light of all the suffering, unnecessarily, but never-the-less suffering, (at) the ~~plane's~~ plane's end, Lebanon, or where was it? Near Ammon? Can you imagine it? Can you be there in your mind? Can you actually feel it for such people living between life and death, not knowing what? And the strings being pulled by all kinds of politics? That's the state in which we are. Look at New York. You don't have to go far away. Listen to the radio. And listen. Where is <sup>cruelty?</sup> ~~quitting~~? Where is shooting? Where is killing, just



killing? Because so and so doesn't like so and so. Do you feel, do you feel that? Do you feel that as if it was your life? Do you feel enough of that kind of sympathy? Not sentimentality but honestly being hurt. Such things exist now in this civilization. The crowning glory of mankind, progress, etcetera. I quoted several times, "New York, the fun city." When one comes to oneself, when you consider the outside world and really you try to see how much am I already soiled? How much was my day spent in nonsense and waste of energy? And then sometimes I dare to say I have no time to Work? Such blatant nonsense! ( ) there is no wish but because you don't realize what you are. You think you're still pretty good. I don't want to become ironic. I just want to tell you, a little sharp perhaps, what is it today and reality? Don't close your eyes. Don't be an ostrich. You're a human being. You want to grow up. If you say, ' I wish to Evolve, then find out what will Evolve and find out then what prevents you in ordinary life and straighten it out and get rid of a hell of a lot of negativity so that perhaps you can Work a little better. Start at home. Start early in the morning, a God-given morning after a sleep. I do not know if you ever pray, that you are happy, glad, that you are grateful. Do you? How you wake up I don't know. I don't know your background. I don't know even your Conscience. I don't know very much about you at all. That's why it's easy from what you talk, because if I did know too much perhaps I would be prevented for fear I might hurt your delicate feelings. I don't hurt them. You get hurt, because there is something in each one of us which knows what is truth and maybe you have to go into your inner inner chamber to discover it. That's where you then belong for a little while to come to grips with your own, let's call it the beginning of your Soul, of a talk with God. And don't think for a moment that it is too religious. I'm talking about your spiritual life. The kind of thing you will have to deal with after you die, in which you may not believe now . You will have to believe in it. It is there without any doubt. And it doesn't matter if you don't believe in it. It is there just the same. It's a saying, "Truth exists." It doesn't matter at all if you don't believe it in

the truth. The truth continues to exist as reality. As that what is so and is so. And your opinion, your feelings, anything you like to philosophize about has nothing to do with that kind of an absolute value. We live in an unconscious world and certain truths exist ~~as~~ in a Conscious world. And there is nothing in your unconscious state that even has any <sup>(Light)</sup>right or any idea about what it is to be Conscious. And that therefore your opinion and your philosophy, because you don't like this or you don't like that, has nothing to do with God, if God is absolute, if God, if God is Infinity, if God is Eternity, if that is the terminology, not to quote, the all present, all loving Father, as such, His Endlessness. And if you wish to find that you may have to change a great deal of your ordinary behavior which will be in the way. Your hypocrisy is in the way. Your meanness is in the way. Your trying to get something for nothing and not being honest is in the way. Your enjoyment of the mis--uh-- bad luck of someone else is in the way. Your lack of feeling and caring for animals and plants let alone human beings is in the way. Your selfishness and putting yourself on a throne is in the way. And you have to get rid of it. Because you never will be even an ordinary man, you never could become normal and you never would be even an average, and that's necessary when a person wants to start from a certain place with that wish to become just simple. As I say, 'Ordinary Idiot'. And then, grow up and crystalize out at which ever level you can and your energy will allow you and the time length of your life will be sufficient for reaching whatever idiocy you will be able to reach. I hope one can live long enough, although you may never reach Unique Idiot, Idiot ( ) twenty-seven, maybe there is a way, ~~at least~~ of getting at least far enough that you are above the Fa the Idiot development and that you don't have to return to Earth in order to fulfill and finish with your, with the Karma of your idiocy. To Saturday and Sunday. Maybe, I hope, they will be blest for our Work together in a positive way.

END TAPE

Transcribed: ELAINE DEVEREUX

Typed: ELAINE DEVEREUX